

*12 G. C.*  
The Influence or Efficacy of outward Majesty  
and Beauty in the House of GOD, to excite  
and promote true Devotion inwardly in the  
Minds of the Worshippers.

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# S E R M O N

Preach'd at the

P A R I S H - C H U R C H  
O F

*St. Benedict-Fink, London,*

On SUNDAY, October 8. 1732.

A T T H E

Opening of the said Parish-Church, after its  
being Repair'd and Beautified.

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The glory of Lebanon shall come unto thee, the fir-tree,  
the pine-tree and the box together, to beautify the place  
of my Sanctuary; and I will make the place of my  
feet glorious. Isai. ix. 13.

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Minister of St. Benedict-Fink, London.

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L O N D O N :

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# ИОМЯН

Иоанн Генрих

Ф

Бенедикт-Людвиг Томас

Ганс Георг

Энтуза

и в супружеской жизни

и в браке



TO THE  
Parishioners and Inhabitants  
OF  
*St. Benedict-Fink, London.*

GENTLEMEN,

**H**IIS Sermon, which I have fair Reason to think, and would have Leave to say, was generally well receiv'd in the Hearing, will not fail, I hope, of being equally well approv'd in the Reading. It had waited on you much sooner, but that having not been compos'd at first with any determin'd View to the Press, I was for some time irresolute and uncertain, whether or no to let it appear in publick, and take its Fate in the World. But reflecting with myself at length, that I could never expect any more favourable Opportunity, either of publishing my

## DEDICATION.

Relation to you, or of *testifying my Respect* for you, I came in the End to this Conclusion, Not to let slip an Occasion, the Return whereof I was not like to live to see. What I here *present you with*, in Print, is the very same I Preach'd, only with the *Addition of some few Things*, and these *originally* in my Notes, but omitted in the Delivery, lest I should have detain'd you longer than the usual Time allotted to a Sermon. And should any one *surmise* that the *properest Season* of presenting you with this Discourse had been *immediately*, while it was yet *fresh from the Pulpit*; I answer him, that its approaching you *thus late* hath, however, one good Advantage attending it, (which I profess to have in my Intention) it now serves to remind you of a Sort of Duties that, at the Time of its being *preach'd*, were not easily overlooked, but since that time may seem to be forgotten. I am,

GENTLEMEN,

HACKNEY,  
Jan. 12. 1736.

Your most faithful,  
umble Servant in Christ,

Theod. Waterland.



## ISAIAH lx. 13.

*The glory of Lebanon shall come unto thee,  
the fir-tree, the pine-tree, and the box  
together, to beautify the place of my  
sanctuary; and I will make the place  
of my feet glorious.*

THESE so elegant and lofty Words of the *Prophet*, spoken as in the Person of *Almighty God*, and that by way of *Comfort* to his People encouraging them to look for *Deliverance* and *Rest*, after a sad and tedious Season of *Captivity* and *Distress*, will readily be allow'd, I suppose, (what hath been commonly observ'd of those prophetick Scriptures especially of the *Old Testament*) to carry a twofold Meaning; the one, respecting more immediately that State of Things which obtain'd in or near the *Prophet's* own Times; the other, bearing more remote regard to those so distant Times of *Christ*, or State of the *Christian Church*, that should be under the *Messiah*. The First of these is what hath usually been stil'd the *Literal, Historical, or Primary Meaning*; the

the *Last*, the *Spiritual*, *Mystical*, or *Secondary*. Take the *Text*, according to its *Literal*, *Historical*, or *Primary Meaning*, it refers to the *Jews in particular*, and their *triumphant Return* at length from *Babylon*, when they were actually to be employ'd in *rebuilding*, or *raising anew*, their *Temple*, after its having lain many Years in miserable *Desolation* and *Ruins*; and speaks pretty much as follows : *The glory of Lebanon*, the *Cedar-Tree*, for which Mount *Lebanon* is so justly famous ; *shall come unto thee*, shall be diligently sought for, and carefully brought up to *Jerusalem* ; *the fir-tree, the pine-tree, and the box together*, these and other the like curious and costly *Materials* ; *to beautify the Place of my Sanctuary*, to adorn and set off my *Holy-place or Temple* ; and I will make *the place of my feet glorious*, and I will cause that *sacred seat of my special presence upon earth*, to appear again mostly in all its *pri-stine pomp and splendor*. Take the *Text* according to its *Spiritual*, *Mystical*, or *Secondary Meaning*, it refers to *Christians at large*, in Ages then at Distance, their growing up into a powerful *Body of Men*, and gaining jointly *Strength and Numbers*, when they should every where prevail and prove victorious, see their bitterest *Enemies at peace with them*, and obtain a *Settlement* ; and speaks pretty near to this Effect : *The glory of Lebanon*, all possible *Ex-cellency and Honour* ; *shall come unto thee*, shall be by me in future Times conferr'd upon my *favourite Institution of the Gospel* ; *the fir-tree*,

the

the pine-tree, and the box together, every thing that can contribute and convey any Ornament or Grace ; to beautify the place of my Sanctuary, to dignify and distinguish my Church under the Messiah ; and I will make the place of my feet glorious, and I will thenceforth be ador'd and serv'd by a faithful and select Race of Worshippers, not only inwardly, in Truth and Purity, but also outwardly, in all the utmost Magnificence of sensible Appearance, such as best becometh my Greatness, and most effectually advanceth my Esteem and Reverence.

These are the two different, but consistent, Interpretations of my Text, answering that two-fold Reference of the Prophecy it contains and sets forth, to Jews, first, more closely, to Christians, next, somewhat more remotely. And for the Prophecy in the Text, as it relates distinctly to the Jewish Church, it then, we may take notice by the way, began to have its Accomplishment, when that People had, by a publick Decree of Cyrus, procur'd Liberty of Returning to their Native Countrey of *Judea*, and Re-edifying their *Temple*, after a seventy Years Captivity at Babylon ; \* which Temple, commonly call'd the second, and sometimes Zerubbabel's *Temple*, tho' it came far short of the first, or that of Solomon, so far indeed, as to pass for nothing in Comparison, † and to cause that those antient Men, who had seen the Beauties and Excellencies of the former House, even wept with

\* Prideaux's Connect. P. 1. B. 2, 3. p. 103, &c.

† Hagg. ii. 3.

with a loud voice at laying the foundations of this latter, || was, yet, truly a very sumptuous pile of Building, not altogether unbecoming the God of Israel, and such as might fairly justify these exalted Strains of the Prophet ; The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary ; and I will make the place of my feet glorious. For the Prophecy in the Text, as it relates to Christians, it then began to be fulfill'd, when, by Constantine's embracing of the Faith, the Church of Christ had obtain'd Rest round about, first rais'd her Head to behold Indemnity and Favour, and saw herself not simply tolerated, but, besides, established ; when mercy and truth, it might be strictly said, had met together, and righteousness and peace had kissed each other ; when the most persecuted Religion, (unequal Treatment for being the most pure ! ) was taken into Protection of the Civil Magistrate, and Kings and Emperors made it jointly their Delight and Business, to consult as well the solemn Pomp, as solid Power of Christianity : To this so happy Time, and hopeful State of Things, we suppose the Prophet Isaiah, after his usual and elegant way of Metaphor and Figure, to allude in the Words of the Text, The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary ; and I will make the place of my feet glorious.

But

|| Ezra iii. 12.

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But I shall still attempt to draw a little nearer, and presume upon a closer and yet more home Application of the Words before me, namely, to this very Place, wherein we are now met, and Audience here assembled; our solemnizing, in usual form, the opening of this sacred House, which we have seen shut up for a necessary Season, to the end we might return to our wonted Exercises of Devotion in it with fresh Sprightliness and Vigor, when Comeliness and Cleanliness should invite and inspire, Deformity and Impurity no more damp and dispirit: *The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my Feet glorious.* These Words may not improperly pass with us, as a peremptory and positive Declaration of Almighty God, importing, that it is his Will and Pleasure to be worshipp'd in the beauty of holiness, meaning, in his Holy Court or Temple, οὐλὴ ἀγαπητή, \* not barely venerable, thro' the Divine Presence in it, but admirable too, for all that Art and Nature can contribute to the outward Splendor of it; in which Light or View, my Text, 'tis plain, falls patly in with the Occasion, and speaks up roundly to the Purpose of our present Meeting. And yet, say that my Text is to be consider'd barely as prophetical, and not preceptive of that external Majesty or Magnificence of Jewish or Christian Worship, even under this Consideration, it cannot but

\* Psalm xvi. 9. Septuag. Version.

be look'd upon as bearing somewhat of a friendly Aspect towards ourselves, and may seem, as it were, penn'd beforehand, purposely to applaud and to congratulate our late good Offices and Benefactions shewn and done to this our Sanctuary of God. And that I may be so happy as to usher in our Return to these our wonted Exercises of Devotion, after the necessary Time of Discontinuance, with something both entertaining and improving, something both suiting our present Case, and arising from my present Text, I shall lay down this following general Position, as Matter for farther proceeding; namely, *The Influence or Efficacy of outward Majesty and Beauty in the House of God, to excite and promote true Devotion inwardly in the Minds of the Worshippers:* Which general Position, I shall assert and try to make out,

- I. From the universal Sense of Mankind, that runs in special Favour of it: And,
- II. From the Nature or Reason of the Thing, consider'd strictly in it self. And,

I. That we have actually the universal Sense of Mankind appearing in special Favour of my general Position, I hope to evidence and evince most clearly, by a View of their Practice; that is, I shall presume to decide and determine concerning their Sentiments, by that surest Index or Interpreter of them, their uniform and constant Management. Now, as far as we are able to come at any Knowledge of Mankind,

kind, relating to their *Conduct* or *manner of Ordering their Affairs*, it hath always, and *every where*, no *Time* or *Part* of the *World* excepted, been a *prevailing Custom* with *Peo- ple* to seek to render their appropriated *Places* or *Houses* of *religious Worship*, sumptuous and splendid, by means of *outward Orna- ments and Decorations*: And whence this, but that they thereby propos'd and aim'd to conciliate *Regard and Reverence* towards them, or give the *Minds of the Worshippers* due *Emotions* of *Duty and Devotion*, through strong and deep Impressions of *Dread and Distance* convey'd to them by the *Source or Channel* of those *fleshy Organs of Sensation*? To take the Matter up from the *Jews*, and from these near as far back as their first settling into the *Form or Constitution* of a *Church*: Higher up than this, I conclude we need not go, when before such Time, *publick Worship*, either that of the *True God*, or of *False ones*, was every whit as plain and simple as were the *Lives* of their *Votaries*; scarce aspiring to any thing greater and better than *Groves and Mounts, open Altars, and expos'd Oratories in High-places*: There were, as yet, either no *Temples*, or *appropriated Houses*, rais'd and dedicated to the *Living God* or *Dumb Idols*, or none of any *Signifi- cancy and Name*. The first *considerable Temple* the *World* ever knew and saw, was, as is generally believ'd and maintain'd by *learned Men*,\* that *moveable, portable, or itinerant* one of the

\* Jurieu's Crit. Hist. vol. 1. part 2. p. 289. Shuckford's Connect. vol. 2. lib. 8. p. 366.

*Israelites*, usually distinguish'd by the Name of the *Tabernacle*, which *Moses*, by Command from *God*, erected in the *Wilderness*, presently upon that People's being come out of *Egypt*.\* Indeed, not very long after the erecting of this moveable, portable, or *itinerant Temple*, or *Tabernacle* of the *Israelites*, and an express Injunction given them, that, when they had gotten full and quiet Possession of the promis'd Land, they should provide themselves of a permanent and fix'd place or house, which the Lord their God should chuse, to cause his name to dwell there; † not very long after this, I say, we must suppose that the *Heathens* had their *Temples* too, and these, even rivalling, in some measure, that of the *One supreme God*, in *Majesty* and *Beauty*, both of *Structure* and *Furniture*; but it doth not so well appear, or it cannot so well be prov'd, (what hath been observ'd by very able *Judges* ||) that they had any such before. So far was the *Israelitish Tabernacle*, or *Jewish Temple* from being form'd upon *Heathen Plans*, and being erected in *Imitation* only of *Temples*, or *Houses of Worship*, originally the *Invention* of *Idolaters*, and appropriated by Them to the Service of *impure Spirits and Dæmons*, (which some have endeavour'd to obtrude upon us for *real Fact* ‡) that on the contrary, those *Heathens*, we have the best *Grounds* to think, borrow'd wholly from the *Jews* in this particular;

and

\* *Exod.* 25.      † *Deut.* 12. 11.      || *Jurieu, and Shuckford, ubi supra.*      ‡ *Spencer de Leg. Hebr. Vol. 2. lib. 3. Diff. 1. p. 663. Diff. 6. p. 892, Ed. Chapel. Compare Shuckford, ubi supra.*

and receiv'd the Hint of raising and enriching their *Idol Temples*, from what the True God had commanded his select People, relating to his own. I shall then be permitted to begin my Account from the *Tabernacle* of the *Israelites*, that earliest publick Edifice, meaning, of Note and Distinction, made sacred to Religion. This *Tabernacle* of the *Israelites*, for the Age especially wherein it was set up; the Circumstances of the People to whom it peculiarly belong'd, and Design of the Thing itself, which had been contriv'd only to serve a present Exigency, this *Tabernacle* of the *Israelites* was certainly a very excellent and admirable Piece of Art and Workmanship, embellish'd and adorn'd with all imaginable Grace and Elegance, in view principally that those *Israelites* might not fail to approach it with the more solemn Access, and be struck with the profounder Awe of Him who resided in it, but was invisible to the Eyes of Mortals. I cannot now have time to dwell minutely on Particulars, but the general Disposition of the *Tabernacle* was certainly most exquisite and curious; which Thing appears undeniably clear from those special Directions given about it, both as to the erecting and furnishing it. And here we are plainly led to see, how very fairly Majesty or Magnificence of outward Show and Appearance, in Temples sacred to religious Service, claims to be coeval even with Temples themselves; which again suggests or rather demonstrates to us, that it was, even from the beginning, the current Sense of Mankind,

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kind, that *Divine Worship* did not so well *subsist* and *thrive* without it. And should it be objected to what I say, that those *Excellencies* and *Elegancies* of the *Israelitish Tabernacle* were, all of them, of *Almighty God's* own immediate *contriving* and *ordering*, who *spir'd* the very Workmen with *Skill* to execute the *Design*, \* we shall but be the more *confirm'd* thereby, as to our *main Point*, seeing that, in this Case, we have a Declaration, even of the *Heavenly Wisdom*, on the Side of *outward Pomp* and *Splendor*; and instead of those *disputable* or *fallible Decisions* of *Men*, can appeal to that *unexceptionable* and *unerring Authority* which is of *God*. From the *Israelitish Tabernacle*, come we down to the *Jewish Temple*, where we find, if possible, yet more of *Majesty* or *Magnificence*, curious *Workmanship* and costly *Furniture*. The *Temple* of *Solomon* particularly (without insinuating any *Disparagement* to those of others) was, while it stood, the *Wonder* and *Glory* of the *World*, whose *Grandeur* never had been, and perhaps never will be, *equall'd*; so stupendous the *Fabrick*, so rich the *Appurtenances*. But this being a Matter generally well known and acknowledg'd, I shall tarry no longer, than just to remark concerning it, that, *Almighty God* having chosen this as the *special Place* of his *earthly Residence*, and appointed it the prime *Seat* of his *Audience*, he seems to have countenanc'd and encourag'd the setting it out with

\* *Exod. xxxv. 30, 35.*

with all imaginable *Advantages* and *Improvements* of *Art* and *Elegance*, the better to possess the Minds of the *Jews* with a more than ordinary *Veneration* for it, and awful *Distance* towards it, and thereby skreen it from too *familiar* and *rude Approaches*; much as we see the Honour and *Dignity* of *Temporal Princes* and *Potentates* upheld and maintain'd by a kind of *artificial* and *affected Pomp* and *Parade*, or by a sort of *studied Ceremonies of State*, these being apt to convey *respectful Impressions* to the Soul, and fill it with the most *dutiful Sentiments* of *Reverence and Fear*. Thus stood the Case with the *Jews*. As to *Heathens*, I have already signifi'd above, that they too had their *Temples*, and these *erected* and *ornamented* with near equal *Art* and *Expence*, as those of the *Living and True God*. Indeed, *Heathens* appear to have *taken Pattern* by the *Jews*, and to have been *instructed* what to do in *Honour* of their *Idol Deities*, by what they saw done in *Respect* to the *great and only God of Heaven and Earth*. And verily, they might naturally enough from hence have entertain'd and espous'd the *Notion* of *religious Worship*'s receiving much *Life* and *Strength* by means of *outward Show* and *Pomp*, in regard that, if these could heighten and advance the *Worship* of *this or that God*, it was reasonably to be presum'd they should do it as to the *Worship* of *all others*. 'Tis allow'd, *Pagan Worship* was both *superstitious* and *idolatrous*; but as *Pagan Worshippers*, we may think, would not *themselves* yield up *this Point*

Point to us, they might fairly enough conclude the Case must be the same of *all* religious Worship, as of *any*, respecting distinctly its Energy and Power; and that *theirs*, no less than that of the Jews, was capable of being enforc'd and enliven'd by means of a pompous Outside and dazzling Brightness of sensible Appearance. We of the Reform'd Persuasion stick not to charge those of the Romish Communion with a way of Worship at once superstitious and idolatrous, not much unlike to that of Heathens; and were we challeng'd to it, could clearly prove our Allegation: Yet, thro' a dextrous Use and Management, especially of outward Advantages, thro' a strict Attachment to the Pomp of Ceremonies, and an exquisite Magnificence pursued in all their Offices and Churches, the Romanists have hitherto prevail'd generally to recommend and support the very grossest Sort of all Christian Worship, which otherwise must long ago have dwindled into nothing, and even pass'd out of Remembrance. This one Instance may suffice to satisfy us, that, as outward Elegancies and Ornaments contribute to the Life and Vigor of pure and sound Devotion, so, they may be applied too to countenance and keep up that which is corrupt and faulty: The last of these cannot indeed flourish or subsist at all without them; and yet the first, by reason of the Weakness of our Nature, which is ever most effectually wrought upon thro' sensible Impressions, may be justly thought to need them. But no more of Heathens and Heathen Worship, which

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Heathen Worship we find still cherish'd and sustain'd by the like Methods that gave Life and Spirit to the Jewish Worship, understanding, Majesty or Magnificence of Externals. From Heathens proceed we to Christians, with whom the same Notions, we may fairly reckon, still prevail'd, seeing that the same Conduct, we are sure, still continued. Christians, when now the World was generally become Christian, show'd themselves, we know, no less eager and intent upon raising sumptuous Edifices for the Purpose of religious Worship, and enriching them with all the Embellishments of Painting, Sculpture, and the like, than Jews and Heathens, both of them, had done before. It looks as if they scorn'd to be exceeded, in Generosity and Beneficence, by those their Heathen or their Jewish Ancestors ; or, as if they esteem'd it an Essential of their Religion, to offer only of their best and choicest unto God : But, indeed, they chiefly meant the doing Honour to the Christian Worship ; as being verily persuaded in their Minds, that nothing so effectually animates and enlivens our religious Services, as that Majesty or Magnificence of outward Appearance under which we set about them. Matter of Fact is most indisputable and undoubted, that primitive Christians ever greatly triumph'd and exulted in the Elegancy and Splendor of their Churches, and aim'd, if possible, at possessing inward Purity in outward Beauty ; which, like apples of gold in pi-

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ctures of silver \* , cannot but mutually recommend and illustrate each other. But whereas, *the most high*, we have been taught, *+ dwelleth not in temples made with hands*, that is, is not taken or properly mov'd by any *Elegance or Beauty of Place*, it must be that such *Elegance or Beauty*, respecting particularly the *House of God*, can only regard the *Worshippers There*; and this, in Consideration that *Elegance or Beauty hath a natural Influence or Efficacy to quicken and invigorate our Devotions*. And, it is more than probable, we have here what was in *principal View* with *primitive Christians*, when they so warmly affected, and industriously pursued, *Magnificence of Worship*. For a Space indeed, during a State of extreme *Poverty and Persecution*, *Christians* must have had but few Places of *publick Assembly for Divine Worship*; and these few, like themselves, *mean and ill provided*: Yet, as soon as they well saw *Plenty and Peace*; were rescued from the *Oppressor*; and could be secure of *Life and Property*; a very remarkable *Emulation*, even bordering upon the *criminal*, seiz'd them, of out-doing and out-shining one another in *stately Edifices and rich Accommodations*, appropriated and dedicated to *God and Christ*. The Time would fail me to treat of *Particulars*: In *general*, happy was that *Person or People*, in those earlier Ages of *Christianity*, that could compass the *raising of a Church*; or but contribute generously

\* Prov. xxv. 11.      + Acts vii. 48.      Isaiah lxvi. 1, 2.

roully to the Repairs of one; or only add any new Improvement or Grace; or so much as give a Supply of Books, Vestments, and the like necessary Utensils \*. And this Spirit of Beneficence remain'd in full Strength, while yet the Spirit of Piety continued undecay'd; which may seem to suggest to us, that a Zeal for Religion, and a Zeal for the Honour of God in his House, are inseparably united, and actually rise or sink together; whence it must follow, that we may ordinarily measure the devout or indevout Disposition of a People or Parish, (not under calamitous Circumstances) by the neat or slovenly Appearance of the Place wherein they are us'd to assemble for religious Worship.

To recapitulate, or briefly sum up what I have been saying: If we are but allow'd to collect the Sense of Mankind from a View of their Conduct, (and, for the most part, certainly we may be allow'd it) seeing that the Practice of the World hath all along gone in favour of Elegancy and Ornaments in Places appropriated to religious Worship, which Practice necessarily supposeth some Motive, and no Motive so plausible as the Power these might be thought to have over the Minds of People, to draw and engage their Reverence and Regards: Things being thus, my way is so far clear, that we have actually the universal Sense of Mankind appearing in special Favour of my general Position, namely, The Influence or Efficacy of outward Majesty and

\* Cave's prim. Christ. Part 1. Ch. 6. Bingham's Antiq. V. 3. B. 8. Ch. 2.

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*Beauty in the House of God, to excite and promote true Devotion inwardly in the Minds of the Worshippers.* I come next to assert and argue my Point,

II. From the *Nature or Reason of the Thing*, consider'd strictly in itself. And under this my present Head, my Endeavours must be to show, that *outward Majesty and Beauty* in the House of God have even a *natural Energy or Virtue* to create in us right *inward Dispositions*, such as best suit and serve our solemn Exercises of *Piety and Devotion*; which cannot but be manifest to all that please to reflect with me, what *Aptitude or Tendency outward Majesty and Beauty* have,

1. To raise, refresh, and clear the *Spirits*.
2. To calm, compose, and sweeten the *Temper*.
3. To elevate, refine, and ennoble the *Thoughts*. And,
4. To warm, quicken, and enflame the *Affections*.

I. For the *Aptitude or Tendency of outward Majesty and Beauty in the House of God*, to raise, refresh, and clear the *Spirits*. Our *Spirits*, the prime Instruments of *Motion* and principal Means of *Action*, are usually suppos'd by *Naturalists* to be a kind of volatile *Fluids*, extremely fine and subtle, invisible and imperceptible, otherwise than in their *Effects* and

and Operations; which Effects and Operations are various and widely differing, according as is the State or *Crasis* of the Spirits, good or bad. It cannot then be any Matter of Labour or Difficulty to us, to conceive, that, when these our Spirits are indeed of the most nice and delicate Contexture, a little Thing seemingly should have great Power over them, to raise or sink, refresh or clog, cheer or damp them: And we daily, nay hourly see it so, that, tho' the Spirits are of prime Importance, and nothing to be done without them, yet are they up or down at every Turn, as Occasions and Incidents fall out, and mount or subside in Consequence of external Appearances, and those sensible Impressions that are the Result of such Appearances. To our more immediate and direct Purpose: We must, of course, all of us, have had full Experience and Conviction, what a sullen or a smiling Face of Things can do, the one, to discourage and depress, the other, to exhilarate and revive. Gloominess or Darkness shall rarely fail to introduce a Lowness or Languor on the Spirits, when Light-someness or Brightness shall, on the contrary, equally give them Vivacity and Vigor. We may weaken the strongest Spirits that are, by presenting Men continually or only with dismal and dolorous Sights and Spectacles; as we may strengthen the weakest, by entertaining Men altogether or mostly with gay and splendid Images and Objects. Even a cloudy and lowring Sky shall commonly flat or fetter the Spirits, which

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which again recover their *Liveliness* or *Liberty* with the *Return of the Sun*. Such is very plainly the *Mechanism* of the *human Constitution*, as that *sensible Things*, taken-in especially by the *Eye*, shall *greatly affect*, and either *greatly relieve*, or *greatly load* the *Spirits*: And, though it may be difficult precisely to account for these *Effects*, yet are no *Effects* more *ordinary* or more *observ'd* by us. And these same *Effects* that we see of *outward Beauty* to *fortify* the *Spirits*, or of *Deformity* to *enfeeble* them, in any Place of *vulgar* and *secular Resort*, these same *Effects* must, of course, obtain in Places *separated* and made *sacred* to *religious Worship*. A *lightsome* or *gloomy House* of *God* shall influence alike, and to like Purpose, with any other *lightsome* or *gloomy House* we are pleas'd to consider or suppose. Next,

2. For the *Aptitude* or *Tendency* of *outward Majesty and Beauty* in the *House of God*, to calm, compose, and sweeten the *Temper*. There is a *Temper* proper to *Devotion*, as well as *Spirits* necessary for it; and it seems as if the former very much depended on the latter. But, without interesting the *Spirits* more directly in the Case, most certain it is, that *outward Majesty and Beauty* are of very *notable Force* or *Efficiency*, respecting the *Mind*, to dispose and qualify it for *religious Worship*. There is not any *Agency* or *Operation* more *sensible* and *seen*, though we can no otherwise solve it than by saying, that it is in our *Constitution*

stitution to admit of such or such Impressions from without; which, allowing it a satisfactory Account, will not, I suppose, be deem'd so strictly philosophical: It is to be reckoned in the Number of those Effects that are much better felt than understood; and to deny or dispute every thing in this Kind, were to make mad Work in the World. Let us put the matter upon Experiment, leading the honest and upright Worshipper, first, into a Place uncouth and rustick, for the most part naked of Ornaments, and destitute of almost every Convenience; and leading him, next, into a Place curious and comely, set off with all Embellishments of Art and Nature, and well provided with every thing of Use and Decency: He must, I easily imagine, be very differently affected by these so different Appearances, and find himself in a far better Temper of Devotion, more sedate, serious, and settled, under the Influences of Order and Gracefulness, than of Irregularity and Aukwardness. There are, I confess, (or rather have been) that esteem all Places alike, with respect to our religious Services; and, allowing they only understand by it, that an Assembly of honest and upright Worshippers shall be heard and observ'd by Heaven, even from a Place of miserable Deformity and the very meanest Appearance, where fitter Accommodations are not to be come-at, they think not much amiss: But if they intend to insinuate thereby, that even any ordinary Receptacle of Beasts is of as good Advantage, with regard to

to the Temper of the *Worshippers*, as is the most *Holy Place*; or that *consecrated Places*, without any Aid of *external Ornaments*, are, as to the Purposes of *Religion*, of the same Effect with the more *improv'd* and *enrich'd* ones, they offer plain *Violence* to Reason, and open *Insult to common Sense*. The bare *Appropriation* of Places to the *publick Service of God*, and *Separation* of them from *vulgar Use*, are, no doubt, very excellent Means of raising and engaging *Reverence* in and for them; and put the case there is added *Magnificence* besides, a *solemn* and *fix'd Gravity* shall usually be impress'd upon the *Mind*, such as doth not frequently ensue upon the *opposite Circumstances* and *Conditions*. The *Tempers* of Men, it is well seen and known, are still *dependent* on those *Objects* that appear and pass before them, and either put on *Composedness* and *Seriousness*, or *Ludicrousness* and *Lightness*, as are the *Representations* of the *Senses*. Set a Man to *pray* in a *Stable*, or in a *Draught-House*, he will not, I apprehend, be able to *abstract* from the *baser Service* and *viler Direction* of the Place: In like manner, set a Man to *pray* in the *Church*, venerable indeed for the *Divine Presence* in it, but mean and contemptible in every respect else, and I much fear this *sensible Deformity*, join'd with a sort of *reproachful Idea* arising from it, must greatly lead the *Mind* aside, as to any due *Reflections* on the *Majesty of Heaven*. But where *sacred Exercises* are determin'd wholly to *sacred Places*, and these render'd *so*

lemn and awful by every thing that is of any Vertue to convey only respectful Impressions and Sentiments to the Soul; there all Things conspire to form a right Temper of Devotion, which, in the present Case, cannot well fail the Man whose Intentions are honest and just, and that worships God on Principle. Next,

3. For the Aptitude or Tendency of outward Majesty and Beauty in the House of God, to elevate, refine, and ennable the Thoughts. As the human Constitution hath been contriv'd and order'd, that the Spirit is, as it were, immers'd in Flesh, there is hardly any reaching and striking the Soul but by Mediation and Means of the Senses: And this one Thing, (which seems the special Designation of Nature,) is what mostly gives outward Objects so entire a Sway with us, even as to our inward Motions, and so provides them of an uncontroll'd Ascendant over our very Thoughts, as that the latter are usually made to follow the former; and we are led both to conceive and to contemplate, in a Sort of Obedience to those outward Objects and Appearances we converse with, and take Impressions from. And as our very Thoughts are under Influence of sensible Things, so, such as are these sensible Things, such must ordinarily be our Thoughts, elevated or low, refin'd or coarse, noble or base. Great and generous Thoughts will regularly be rais'd or occasion'd by majestick or

magnificent Sights or Appearances ; as vulgar or trifling ones will mostly start up or flow in from *Images* and *Objects* of a contrary Kind or Character. To apply these general Reflections to that particular Case here under Consideration : It looks as if the outward Magnificence or Meanness of the Place or House wherein we assemble for publick Worship gave a suitable Turn to our *Thoughts* There ; a Turn strictly conformable to the Report and Representation of the *Senses*. Where we offer up our *Devotions* under all the Excellencies and Elegancies of sensible *Things*, we shall usually have the Mind possess'd wholly by *lofty and sublime Ideas*, answering well that important Business we are upon, and pointing us to him who from *above* beholds our Services below : For, tho' there is but small Affinity betwixt *Things* sensible and spiritual, yet, the *splendid Appearance* of the one shall direct and conduct the *Imagination* to the other ; and even transient and fading *Glories* shall help to give us a *View* of those that are eternal and unchangeable. The Scriptures themselves are wont to shadow forth to us *heavenly Joys* under the Images of *earthly ones* ; and this, for a special Reason, that we can at present no otherwise form any lively and affecting *Notion* of them. So, where, on the contrary, we approach to pay our Tribute of publick Worship in Places or *Houses* slovenly and neglected, offensive thro' *Defilements*, or less entertaining to the Eye thro' *Barrenness* of *Ornaments*, we shall not, I conclude,

clude, soar high in our *Meditations*, or reach any elevated *Pitch of Thought*, but be generally thrown upon little and trivial *Conceits and Sentiments*, such as a Sort of *bumbler Scene* or *darker Appearance* is proper only to suggest to us. The State of the *Mind* is confessedly the Thing of prime *Inquiry*, as to the Affair of *religious Worship*; and therefore some perhaps may declare themselves wholly at a loss to comprehend what it hath to do with *Externals*: But, how we can best come at the *Mind* under Covert of the *fleshy Part*, herein lieth the *Stress* of the Matter. Now *outward Appearances*, which are known to affect us in all other *Cases*, must affect us too in the *Case* of *religious Worship*; and therefore ought to be such, and so contriv'd, as that they may affect us after the *sublimest manner*. Then,

4. For the Aptitude or Tendency of *outward Majesty and Beauty* in the House of God, to warm, quicken, and enflame the *Affections*. As our *Thoughts*, we have seen, are under *Influence* from without, so our *Affections* too are pretty much dispos'd of and carried away by *outward Appearances*. Whatever is prepar'd to strike us with a sort of *Admiration*, which is the proper Effect of *Majesty* or *Magnificence* in *Externals*, the same is almost sure to engage our *Love* and *Fancy*, *Regards* and *Favour*. The first Step or leading Motive to *Affection*, is a great or high *Opinion* conceiv'd of the *Object*: where *fair Appearances* then attract the *Senses*,

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and these again draw-in the *Judgment* to go a-long with them, ( which is the usual Proces ) there *Affection* follows, as it were, instantly, and obtains of course. We cannot so well help *affecting* Things that come so powerfully recommended, and have gain'd our *Admiration*, or posses'd themselves of our good *Opinion*; And this, as it holds anywhere and in anything, must, upon the same foot, hold every where and in every thing. Applied to *publick Worship*, and the *House of God*, it certifies and confirms to us, that, in the Case of outward *Majesty* and *Beauty* taking first with the *Eye*, and presently after leading the *Mind* of the *Worshipper* into *solemn Veneration* of that *invisible Power* he stands before, it can-not ordinarily be otherwise but that his *Affections* should be greatly warm'd, quicken'd, and enflam'd towards *Almighty God*, that most *adorable*, and consequently most *amiable*, of all Beings. If it be said, that thus it may fare indeed with *vulgar Minds*, but with none else; I answer, those must be very *particular* and *uncommon Minds*, over which outward *Appearances* have no *Influence* or *Efficacy*. 'Tis the Law of our *Nature*, that the *Minds* of Men should receive *Impressions* by means of the *Senses*, and various *Impressions* as *Appearances* vary. The strongest *Minds* no more escape these, than the weakest; and if it imports any thing *vulgar* to be liable this way, *vulgar*, I apprehend, will signify the same as *universal*; and not to be rank'd with the *vulgar*, will only be attainable by

by divesting ourselves of the very *human Constitution*: Thus we see that general *Position*, the Truth whereof I, first, essay'd to make out, from the *universal Sense of Mankind appearing in special favour of it*, farther confirm'd to us, in the second Place, from the *nature or reason of the Thing*, consider'd strictly in itself: Namely, *The Influence or Efficacy of outward Majesty and Beauty in the House of God, to excite and promote true Devotion inwardly in the Minds of the Worshippers.*

It now only remains, that, having secur'd and settled my *Foundation*, I proceed to *Superstructure*; that is, close All with a few *Conclusions*, equally seasonable and useful, drawn from the *Premises*. And,

*First*, When such is the *Influence or Efficacy of outward Majesty and Beauty in the House of God, to excite and promote true Devotion inwardly in the Minds of the Worshippers*; this concludes plainly for the great *Importance and Excellency of outward Majesty and Beauty in the House of God*. *Outward Majesty and Beauty in the House of God*, may perhaps, even by some *amongst ourselves*, and these both *sensible and sober Christians*, be look'd upon as *Matters of much Indifferency and Inexpediency*, as to the *real Interests and Service, Life and Power of Religion*: If there is but *any Place*, whither they may have *Resort for publick Worship*, provided with the *proper Officers* and furnish'd with bare *necessary Conveniences*, they are not solicitous, they tell us, about *Ornaments*; which they think may well enough be *spar'd*. But having prov'd

prov'd the *very contrary above*, I hope I shall here be allow'd to say, that these Men, tho' they may probably *mean well*, yet, *judge ill*. So long as People are in the *Flesh*, and in any Degree under *reach of sensible Things*, that is, in short, so long as Men are Men, compounded Beings, consisting of *Body* as well as *Spirit*, they will always need to be supported in their *religious Services* by *external Appearances*; and will always find themselves greatly *refresh'd* and *reliev'd* by them: Or, supposing there may be a few of those who are able to *abstract* and *refine*, withdraw from under the *Dominion of Sense*, and practise a sort of *angelick Devotion*, what are these few *abstracted* and *refin'd Theorists* to the *Bulk of Mankind*, who require to be dealt with after quite another manner. The Generality of Men will still want all the *Aid* we can possibly bring their *Devotions*, by the means of *external Advantages*; and, perhaps, when every thing hath been *done* for them, that *can be done* for them, they may yet be found *low* and *lukewarm*, *unaffected* and *unmov'd*, however to *any good Purpose*. 'Tis true, it is not the *Place* in which we *worship*, but the *Worship* itself we pay, that is ever of *prime Consideration*: Still the *very Place* is of *Consequence*, and the *Majesty* and *Beauty* of it of great *Importance*; I mean not, with regard to *God*, but to *ourselves*: This is the *grand Distinction*; and to this Purpose are those observable Words of our judicious Mr. Hooker: "Albeit the *true Worship* of God be,

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"*to God, in itself acceptable, who respecteth not so much in what Place, as with what Affecti-*"  
"on he is serv'd, — manifest, notwithstanding,  
"it is, that the *very Majesty and Holiness of the Place where God is worshipped, hath, in regard of us, great Virtue, Force, or Efficacy;*"  
"for that it serveth as a *sensible Help to stir up Devotion, and in that respect, no doubt, bettereth even our holiest and best Actions in this kind \*.*" One cannot then but be concern'd at finding any *Member, especially of the Church of England, so far under Delusion, as to plead for Slovenliness or Nakedness in the House of God,* or indeed to excuse them. As our Busines in resorting to the Place of *publick Worship* is *Devotion, and our Devotion There is best advanc'd by the outward Majesty and Beauty of the Place it self,* no Man that wisheth well to the *first,* can regularly appear against the *last;* that is, in short, no Man, who is a *real Friend to Religion,* can properly be an *Enemy to Majesty and Beauty in the House of God.* Again,

Secondly, When such is the *Influence or Efficacy of outward Majesty and Beauty in the House of God, to excite and promote true Devotion inwardly in the Minds of the Worshippers;* this clearly concludes farther for the *Extravagance of Those who are us'd to exclaim and inveigh bitterly against all Embellishments and Ornaments in Places sacred or separated to religious Worship.* These are the *Inventions, say some Men, of Pagans,*

\* Hooker's Eccles. Pol. B. 5. Sect. 16. p. 205.

gans, and ought not to be espous'd by Christians; or they are, they say, the Corruptions of Papists, and ought not to find Countenance with Protestants. But were not the *Israelitish Tabernacle* and *Jewish Temple* (and Both of special Counsel and Contrivance from the *most high*) as beautiful, rich, and elegant as *Art* and *Cost* could make them? And did not Pagans, as we have seen above \*, take Pattern by These, and both in *raising stately Edifices* to their *idolatrous Worship*, and in *adorning* them with all kinds of excellent *Workmanship*, copy from what they saw the Jews do for the true God? Pagans then were no way blameable for their *stately and splendid Temples*, that we should hold these in so much *Abomination*, but for their *Worship* in *Superstition* and *Idolatry*. Primitive Christians, who have never been thought chargeable as defective in Piety, or in an *Abhorrence of Superstition and Idolatry*, could yet, without *Scruple*, when it came in their way, convert *Pagan Temples* into *Christian Churches* †, in which still remain'd all the *ornamental Part*, after that they had been thoroughly purg'd of their *offensive Furniture*, such as *Idols* and *Altars*. And for the Pretence of *Romish Corruptions*, it can be no reason to affect a sort of *rustick Plainness* or *pure Nakedness*, because the *Romish Church* may have gone into an *Excess of Pomp and Pageantry*, unless with those who know not how to avoid

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\* Pag. 11.      † Cave's Prim. Christ. part 1. ch. 6. p. 97.  
Bingham's Antiq. V. 3. B. 8. Ch. 2. §. 4.

one Extreme, without running themselves upon the other ; which neither speaks due Moderation, nor yet any Soundness of Judgment. " Tho' the " Ornaments, observes one ||, of such Places as " are dedicated to God's Service, ought to be " rather grave than pompous, yet it could never " sink into my Heart to imagine that the Allowance for furnishing them out should be measured by the scanty Rule of meer Necessity, — " especially seeing that, as in Prince's Courts " so in the Service of God, this outward State " and Glory, being well dispos'd, doth beget, " increase, quicken, and nourish the inward " Reverence and respectful Devotion, which is " due to so Sovereign a Majesty." But the Men I refer to, (to do them Justice) are greatly come off their former Scruples in this Particular, seeing that of late Times they have admitted ( if I mistake not ) not only Decencies, but Decorations too, into their Houses of religious Worship ; and seem not now, as once, so very apprehensive of symbolizing with Rome, in the Use of every innocent Ornament or Improvement. Again,

Thirdly, When such is the Influence or Efficacy of outward Majesty and Beauty in the House of God, to excite and promote true Devotion inwardly in the Minds of the Worshippers ; this fairly concludes, yet farther, for the Praises due to those of you, who have lately given Encouragement in any kind to the repairing and

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|| Sir Edward Sandys's Spec. Europ.

restoring this our *House of solemn Assembly* for *Divine Worship*. Should you reap no other Benefit or Advantage from it, you may make sure at least of the agreeable and comfortable *Reflection* of having lent an helping Hand towards reviving and recalling a sinking Spirit of *Devotion*; which being the great *End of these Assemblies*, you have happily consulted, and that after the most pious and prudent Manner, the rendring our *assembling together* the most useful and edifying: And I already fancy, that I see this *Fruit of your Expence and Trouble, true Piety putting on new Life*, and the publick Service of God improv'd in equal Degree as is the *Place appropriated to it*. And as such must naturally be the *Result*, so such, I am willing to hope, hath all along been your *View*; whence, depending on the Goodness of your *Motives and Intentions*, I apprehend not how any *Murmurings* can accompany your *Labour of Love, or Discontents follow it*. Indeed it were a *Shame or Reproach* to us, never to be wip'd off, that, in an *Age wherein Men spare no manner of Cost upon their own proper Dwellings*, they should grudge even the *smallest Charge in Honour of the House of God*; and that in *Times* when every the most fantastick Scene of *Pleasure* is sure to find *Subscribers*, the *only solid and substantial Entertainment* should alone fail of *chearful Contributors*. For your Parts, you have undertaken and finish'd an *excellent and useful*

ful Work, to a right Purpose, and upon a right Principle; and therefore may make sure at least of the *Applauses of a good Conscience*: And I would have you be content at present with *these Applauses*, not only as they yield the most delicious *Repast* to the Mind, but as they are a *Pledge or Earnest* of there being yet *behind* a more *consummate Recompence*. Once again, and to have done,

Fourthly, when such is the *Influence or Efficacy of outward Majesty and Beauty in the House of God, to excite and promote true Devotion inwardly in the Minds of the Worshippers*; This concludes, finally, for the strict *Obligations* we are all of us under to take *especial Care*, that what hath lately been expended in *Ornaments and Embellishments, Repairs and Improvements*, upon *this House* wherein we are *assembled*, may have its proper *Effect*, and be not any way defeated of its *genuine Fruit unto Holiness*: We ought that is, all of us, to see that we increase in *Piety*, proportionably as are the *Advantages* we enjoy towards it; and that we actually *rise in our Devotions*, answerably to the *Dignity of the Place* in which we meet to perform them. We can now no more plead in *Excuse* for our *Defects in religious Exercises, our Listlessness and Drowsiness, our Dulness of Spirit and Deadness of Affection*; we can, I say, no more plead the *Deformity, Nakedness, or slovenly Appearance*

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of God's House, the Place appropriated to these Services : On the contrary, we are poss'd of all Kinds of external Assistancess that can well be of Use and Application to the ripening, Strengthening, and enlivening our Devotions, the giving them Vivacity, and upholding them in Vigor : And therefore you must bear with me in saying, that if, notwithstanding all, you yet find your selves not so well dispos'd to those Duties which will be requir'd and expected of you here, but even still feel an oppressive Flatness and Lowness of Spirits and Affections towards religious Acts and Exercises ; you must bear with me in saying, you bring to Church with you, either some secret Dislike to the Service ; or sensual Views quite foreign to the Business of the Place ; or strong Prepossessions of secular and worldly Cares ; or, in short, a general Coldness to Religion. Where but any one of these is the Case, there is no outward Majesty and Beauty conceivable in the House of God that will be able to reach you, and strike you after an heavenly Sort ; but all Majesty and Beauty of sensible Appearance, in like manner as every kind of Application else, must be rendred altogether vain and empty. For, notwithstanding there may be an Aptitude or Tendency, even naturally, of outward Majesty and Beauty in the House of God, to excite and promote true Devotion inwardly in the Minds of Men, yet

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is not this natural *Aptitude* or *Tendency* so violent and irresistible, but that it is liable to be defeated ; and actually must be so, where, instead of encouraging and cherishing the sacred *Influence*, we dispose ourselves to run directly counter to it. When then we have consulted, the best we can, the *Honour* and *Glory* of *God*, in the *Perfection* of *Man*, by Means of such *external Advantages*, as, through help of the *Imagination* and *Senses*, may most powerfully affect and strike the *Soul*, all will be in apparent Danger of being lost and thrown away upon us, at the last, unless we join our own *Endeavours* to make a proper *Use* of these so great *Assistances* towards forming a right *Spirit* within us. The *World* may be suppos'd to furnish us with *Numbers* of generous *Bene-factors* and pious *Contributors* to the outward *Majesty* and *Beauty* of *God's House* ; and such outward *Majesty* and *Beauty* may have an *Aptitude* or *Tendency*, naturally, to the making us inwardly *holy* and *devout*, and yet no *Good* arise from thence at length, because we are wanting, either in our *Preparation* for the *Benefit*, or in our *Direction* of it; Either we do not *qualify* ourselves so as we may *receive* it, or we do not *apply* the *Thing* so as that it may *answer* the *special Ends* of it. But, sure, we very far *abuse* any *Advantage* we enjoy, either in not suffering it to *take*, or in not *turning it to Good* : Either way we are guilty of not *improving* an *Advantage*; and not *improving* an *Advantage* is the same as *abusing* it.

For

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For a Close, my Request to you all is this, that you would not fail punctually to reflect and remember, that outward Majesty and Beauty still refer you to inward Worth and Excellency; and that worshipping God under any pompous Appearance of stately Edifices and costly Appurtenances, is but a pious Contrivance, by Application to the Senses, the more forcibly to strike the Soul, which, in this thick Veil of Flesh, cannot any other way be so well affected or come at.

**F I N I S.**

